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POPERY AND PRAVITY.

IN our July number, we discussed the remarkable connection between Popery and Pauperism in all countries where the former has long had full sway. We also pointed out, in connection with the statistics of the subject, those peculiarities in the moral theology of the Romish schools which naturally tend to the impoverishment and social depression of the masses in Papal countries. In our number for September we exhibited the still more striking connection between Popery and moral depravity, as presented in the statistical returns of vice and criminality in various nations. In this matter we made use, chiefly, of the tables drawn up by the Rev. Hobart Seymour, from official and public documents, revealing a vastly greater *per centage* of offenses in Papal as compared with Protestant nations; and showing that, where both religions exist under the same government, the proportion of immoralities is immensely greater among the Papal, than among the Protestant portions of such communities. We have noticed that these statistics have been abundantly copied into the religious and secular prints.

It now remains for us to discuss the grounds of this disastrous prevalence of immorality under Popish teachings and institutions.

It is admitted, that there is a vast amount of immorality in Protestant countries, and that this is deeply to be deplored. It is also admitted, that the immorality of both Protestant and Papist offenders is to be traced primarily to the same source in either class—namely, the native corruption of the whole human race.

Nevertheless, it is abundantly certain, from official returns and

public documents, that offenses against morality are far more numerous among the Romanist populations than among the Reformed. When we find that murders are twenty-eight times as numerous in the Papal States, and forty-three times as numerous in the Neapolitan kingdom, as in England, we can not help but ask for the moral causes which make this astonishing difference. And when we find that the number of illegitimate births is at the rate of eighteen in Rome to one in London, we must ask for a solution of this fact in the moral influence and teaching of the respective religions prevailing in these places.

If it be found that Protestantism operates as a restraint upon the depravity of our common nature, and withholds those whom it influences from giving way to temptation; and if it be found that Popery either restrains those sinful propensities with a very feeble and ineffectual grasp, or even encourages them by the lure of cheap absolution, and impunity in sin; then the former religion must be justified, and the latter condemned, by common-sense, as well as by the Saviour's rule, "By their fruits ye shall know them."

The noble boast of Coleridge is not without grounds, that "It is the especial honor of Christianity, that, in its worst and most corrupted form, it can not *wholly* separate itself from morality: whereas the other religions, in their best form, have no connection with it." It may be true that the moral effects of Popery are better than those of Paganism, where the evil passions of our nature are accounted to be divine impulses which it is virtuous to indulge, and where the example of the false gods themselves sanctifies the pollutions of their followers. Popery has much to say, though in a very errroneous and misleading way, about sin and its expiation; and so far keeps alive some degree of conscience which sheer Paganism would have killed. But all this tells feebly in favor of Popery when it is seen how meagre and corrupted are its best fruits as compared with those of Protestantism. And it is very remarkable, that the more Popery is kept by itself, and the farther it is removed from the beneficial influences of Protestantism, the more does its morality deteriorate. Hence the well-established proverbs, "The more priests the more crime!" and "The nearer to Rome, the farther from heaven!"

One ground of the difference between the two religions is to be seen in the more edifying character of the Protestant worship. Worship, in the sanctuary, consists of devotion and instruction. In the former, man is regarded as speaking to God; in the latter, God is regarded as speaking to man; in both, the officiating minister is considered to

be the "mouth," or organ of utterance as to man's desires and God's holy will. Now, in both these parts of worship, Protestantism has a manifest superiority as a method of illuminating the understanding, and instructing the conscience. Hence the better quality of its moral impressions, and of its stamp upon national character. Its prayers are breathed in the mother tongue of the worshippers, and not in the unintelligible jargon of a dead language, neither said nor sung, but chanted either in muttered accents or amid a flood of organ sounds or tumultuous responses. The prayers of the Protestant minister, being an intelligent expression of the wishes and feelings of the worshippers, affect duly the understanding, the conscience, and the emotions; and thereby become a most powerful means of education to the whole moral nature of the worshippers. They indirectly but most forcibly, teach the evil of sin as committed against a holy God, and thus tend with great strength to cultivate pure desires and correctness of life. The public worship of the generality of the Romanists can only excite the imagination on its sensuous side; and kindle a glow of vague enthusiasm and blind religiosity. It is the stage-play of piety, rather than its reality as experienced in actual and practical life.

So in the instructive part of worship, Protestantism has the most palpable advantages over its rival. Preaching has but a subordinate part in the Romish ritual; and indeed is no indispensable portion of it. It is very often omitted altogether. There are many priests wholly incapable of this duty, who are not at all disqualified on that account. Their feeling is well expressed in the words of Henry III. of England, who was fond of hearing mass, but disliked to listen to sermons, saying, "He had rather *see* his God"—the deified wafer—"than *hear* another speak ever so eloquently of him." Even the sermons that are preached in the Romish mass-houses are little adapted to turn poor Christians into better ones. With the exception of a few French preachers, mostly of a former age, the Church of Rome, since the Reformation, has made no important contributions to the homiletic literature of Christendom. The few sermons of theirs we have either heard or read were mostly rhapsodical effusions on "the Church," the Virgin, and the claims of the priesthood. We once heard a *French* priest, after his *Latin* prayers, discoursing in very broken *English* to a large auditory, who understood no language but the *Spanish*. Truly, a most unintelligible worship for the flock; though they lost but little in their ignorance, for the sermon was a string of silly monkish legends about the saint

whose feast-day it happened to be; such as his hanging his hat upon a sun-beam, when he could not find a pin convenient for the purpose! Surely, for the Apostle was right in preferring to speak "five words with the understanding rather than five thousand in an unknown tongue," surely the intellectual and moral influence of Protestantism as to its pulpit-instruction must be immeasurably superior to that of Romanism. The Protestant pulpit, even where its teachings are least evangelical, inculcates plainly a sound morality; and in its better efforts enforces the same morality with all the life and fervor of gospel-grace. This of itself goes far to account for the superior morals of Protestant communities.

But there is, in this matter, a positive as well as a negative fault, in the moral training which Rome gives to her deluded children. There is not merely a deficiency of right moral instruction, but there is, in place of that, a vast amount of deleterious and demoralizing doctrine dispensed among them. All Protestants, with one consent, declare that religion to be false which bears no good fruits in the life, and leaves its subject as depraved as it found him. The Romanists, on the contrary, with their dangerous and deceptive distinctions as to sins *mortal* and sins *venial*, and with their dark devices as to the power of penance, and priestly absolution, and sacramental grace, and the compensative merit of divers holy workings, and purgatory, and indulgences, and the efficacy of masses for the dead; by these, and other inventions of the kind, they have well-nigh effected a complete divorce between religion and morality. Under their system it has come to pass, that a man or woman may live in the habitual practice of the grossest vices, and yet be marvellously religious, and a pattern of devotion. Such were a Maintenon and Pompadour, mistresses of monarchs, and yet practising a more than nunlike primness and prudery in their piety. Such was the debauched Louis XV., who closed his filthy career by dying of the small-pox, caught in cruelly violating the person of an innocent girl. Such was the bloody Charles IX., who white-washed his vices in the blood of his Protestant subjects whom he shot from his palace-windows on that infamous "Bartholomew's Day." These, and many another princely persecutor of God's faithful poor, omitted no observance of their false and formal religion, and were the abject slaves of their father-confessers, who adroitly taught them how to combine the pleasures of sin with the joys of salvation. Is it uncharitable to surmise, that their religious bigotry and their blind devotion to the Church of Rome, were owing to their love of sin, and their grateful

sense of the offices of that Church in pampering their sinful passions by the promise and pledge of impunity? While she gave full swing to their lusts, they gave full swing to her persecuting rage against all who sought her reformation. And to descend from kings to the common level, it becomes a solemn question, whether the secret of the strong attachment of multitudes who still cleave tenaciously to Rome may not be found in her convenient pandering to their depraved propensities by making penance a substitute for repentance, and the confessional a back-door of escape from the consequences of sin. When a transgressor can make "a clean breast" so easily, he will be ready to run up a new score in the place of that which he fancies is rubbed out; and he will cling to a system which stands ready to sponge off the new score at his earliest request. Men naturally love sin. And of course, they long for impunity in sinning. What wonder, then, that they hug the traditions which, however falsely and impiously, hold out the treacherous lure of security in transgression, and promise to effect the much-desired divorce between religion and morality.

The Popes themselves have taken advantage of this unhallowed divorce between faith and works, those holy things which God has joined together. Many of those "holy fathers" at Rome, as history notoriously manifests, were too paternal in a sense sternly forbidden by their own self-imposed vows of clerical celibacy; and it might be said of them, as it was of that secret Papist, Charles II. of England, that if he was not the father of all his subjects, he was of a good many of them. Such examples of "spiritual wickedness in high places" could scarcely fail of imitators in the lower ranks; and consequently the immorality of the Romish clergy, especially in those countries where they have every thing in their own hands, and are most remote from Protestant influences, is the burden of general complaint. Priestly profligacy has reached its height in Spain, and Austria, and Italy, and South-America, where the fact is proverbial. Take the words of the eloquent M. de Lamennais, written before he became a Socialist, while he was yet a French priest: "A testimony too unanimous to leave room for doubt accuses a portion of the Spanish clergy of participating in the relaxation of morals, and thereby giving it a sort of shameful consecration. The practical corruption of Christian morality, fostered by ignorance of the principles of the Gospel, and connected with prejudices oddly superstitious, is the great evil of Catholicism in Spain. Every violation of precept is tolerated there, and religious practices badly understood, are made

to cover all. The sort of compensation by which some consciences imagine that certain acts of devotion may atone for certain crimes, the little horror they often feel for the greatest atrocities, the simple feeling of security with which they indulge in their vicious habits, or from resolutions of revenge, the strange motives of that security, the undefinable feeling of dissoluteness sometimes carried to the extreme with apparent piety, those souls having all hell within them calm before the altar, those hands stained with blood joining in prayer without being agitated with the slightest tremor, all this fills one with astonishment and consternation. A false confidence in the protection of some saint, or Madonna, has utterly confused the notions of good and evil, and even the idea of repentance. Any thing like it is scarcely to be found anywhere except in Italy, and in particular among the Abruzzi, where robbery excites no indignation, and is even practised devoutly."

The same corrupt style of religion was carried by the Spanish colonists to South-America, where it flourishes in a rank and tropical luxuriance. D'Orbigny, a Catholic, and a French naturalist, sent by his government on a scientific exploration, thus speaks of the Brazilians: "What a singular contrast! What outward religion, and what corruption in grain! The conscience of this people must be unscrupulous indeed, or they must have a religion for themselves altogether different from the true one; a religion teaching the Spanish belief, than confession effaces all sins." Speaking of the confessional, and its system of penances, especially as carried out during Passion Week, the same writer says: "Women sometimes die from the effect of their penances. Some may feel justly astonished at seeing so much austerity allied to such laxity of morals; but I have always met the one accompanying the other." If any one asks indignantly how it is that a church so corrupt can preserve its existence, the answer is, that *it is its corruption which preserves it.* It is this which makes its depraved admirers uphold it; and it is this which prevents its honest adversaries from exposing it. The tale, in all its particulars, can not be told to virtuous ears. They will not endure the recital.

The same state of things, high-toned religion conjoined with low-toned morality, is found in Austria. William Rey, Esq., of Geneva, who has been travelling in this country during the summer, in a work containing his observations on Austria, Hungary, and Turkey, thus speaks of the first-named country: "To say that the government is bigoted would be erroneous. A pompous religion, admitted

without reflection, much music and few words, that is what was given to the people. They come to the churches to have their eyes and ears charmed, and might unite the greatest vices with an apathetic admiration for holy things. This sort of Catholicism, far more material than that of France, may be described as the worship of two of the five senses." Last November, Borzinski, a monk of the order of the Brothers of Mercy, addressed an earnest petition to the Pope, setting forth the abominable immoralities practised in the convents of his order in Bohemia. He specifies nearly forty crimes, mostly perpetrated by priors and sub-priors, giving time and place and other particulars; and entreating the Pope to interpose his power, and correct these horrible abuses. For sending this petition, he was thrown into a mad-house of the Brothers of Mercy at Prague, where he still languishes in dreary confinement, though the only mark of insanity he ever showed was in imagining that the Pope would interfere with the pleasures of the monks. We once sat down to translate this petition, which presents a picture of monkish corruption equal to any thing which in Luther's days roused the zeal of the old Reformers. But we found the details too disgusting to be told in English, and dropped the pen. So true it is that Rome's protection is her corruption. It must not be laid bare. "It is a shame even to speak of things that are done of them in secret;" and many even with but little attempt at secresy.

The prevalence of Popery and Pravity side by side, in such intimate union, is fully explained by the MORAL THEOLOGY of Rome, as that dark science is taught to her young priests in the odious works of Dens and Liguori. Here we have a solution of this "mystery of iniquity," which has cunningly smoothed the path of sin by leading it through the regions of a paganized and falsified Christianity, where it has disparted virtue from piety, and turned the grace of God into licentiousness.

MARIANISM.

SOME reader may think that the following article, translated from the *Archives du Christianisme* for August 24th, is in some respects too offensive to appear in an English dress. It is indeed a shocking specimen of the unhappy consistency with which the Romish theologians follow out their principles to their extreme results. Unpleasant as

the duty may be, we must not shrink from exposing, as far as decency can permit, the true character of a religion which advances such claims, and exerts such wide dominion over the human mind. This article, with its singular disclosures, shows that the recent "definition" of the doctrine of the Immaculate Conception of Mary by no means ends the development of error and impiety in that direction, but promises to put forth yet other branches to bear their noxious fruit in due time. What is Popery coming to! Let the following answer in part:

Mons. Bordas-Dumoulin has published on the "Constitutional Powers of the Church" a volume in which he protests, in the name of Christianity, against ultramontanism; and also establishes a theory of the legitimate relations, according to him, between the Pope and the clergy of different grades. Mr. Frederic Morin has published on this book, in the *Revue de l'Instruction Publique*, Number 18, for August 2d, an article from which we make the extracts here given:

"We have seen that in the entire completely-mystic system, an ideal and divine representation of the human sexuality is necessary. When, by a sacrilegious breaking in, one can enter upon all these sensual reveries within the austere frame-work of Catholicism, it is natural enough that he should find Christ considered as the ideal Man, and the Virgin as woman made divine, (*divinisee.*) See, then, how it is that all these illuminated Christians are fatally inclined to assign to the Virgin a superhuman nature; and to look upon her as a mediatress just as necessary for the redemption of the female sex, as Christ is for the redemption of the men. Mons. de Genoude, brought to this conclusion by the fumes of mysticism, owing, no doubt, to his birth on the banks of a celebrated river, has written thus: 'Mary is the repairer of the sin of Eve, just as our Lord is the repairer of the sin of Adam.'* The same ideas are contained in many books of pretended devotion, which have never obtained much notice, we regret to say, despite the efforts of the faithful. But it is in Germany especially, that they have reached their true formula.

"See what M. Oswald, Professor of Theology in the Seminary at Paderborn, has written. We quote literally the translation of M. Hanegräff: 'Mary was not a human creature like us. She is *woman* as Christ is *man*. The work of redemption turns upon two names, Jesus Christ the God-man, and Mary the Virgin-Mother of God. *This is why we wish to build up by the side of our Christology a Mariology*, of which behold the creed: I believe in Mary, conceived without sin, and exempt from guilt during her whole life; virgin-mother of the Lord by the grace of God, and at the same time

* Genoude, Tableau Historique du Premier Siecle de l'Eglise.

by *her own free consent;* coöperating, though in subordination and in dependence upon her divine Son, in the act of redemption, she playing a part without which the work of Jesus Christ would not have been complete; dispenser, in the Church, of certain graces, which, though they are due in the last resort to the merits of Jesus Christ, find themselves nevertheless in a certain causal dependence on her active participation in the redemption of man. *She is such, in her quality as spiritual mother of the human race,* and as the special representative of her own sex in the work of *redemption.*'*

"These lines are curious, one may say, but we do not as yet discern the androgynous character of the priesthood. Patience! We shall soon come to that; the premises must precede the conclusion.

"If the Virgin is co-redeemer with Christ, it follows that she also is a source of redeeming grace, and consequently has her share of what is done in all the sacraments.

"The mystics, self-styled Catholics, anticipate these consequences, and triumphantly admit them in all their enormity. They have found out a *Marianic grace,* which the Church knows nothing about. They have discovered a presence of Mary in all the mysteries, in all the sacraments, and particularly under the eucharistic species.† In other words, they reconstruct, by a strange delirium, an idolatry which it was supposed had vanished for ever. They turn Christianity upside down, in order to substitute for it what they themselves call *Marianism!* 'We affirm,' says M. Oswald, 'that *Mary is co-present in the Eucharist.* This is an inevitable consequence of our *Marianic* theory; and we do not recoil from any of its consequences. If Mary, in her capacity as Mother of God, has had a real part in the work of our redemption, that part, in order that it may not be lost, has been bequeathed to the Church by its Founder, and ought to transmit itself through the Eucharist. It is certain, according to the eucharistic doctrine of the Church, *that this presence of Mary in the Eucharist is true and real,* and not merely ideal or figurative. *Woman receives more than man in receiving the Eucharist. She receives, in addition to the grace of Jesus Christ, which is common to all, a supplement of Marianic grace.*'‡

"After these foolish innovations in the Catholic dogma, it only remains for them to descend even to those indelicate burlesques, which have always been the joy of a certain kind of mysticism. M. Oswald is not wanting in it. He says: 'If our view be correct, it is necessary that that which is found, in the first place, of Mary in the Eucharist should be her VIRGINAL MILK, to which her entire body and soul are inseparably conjoined.'§

* Mariologie Dogmatique, ou Exposition Systematique de diverses doctrines relatives a la très Sainte Vierge Marie. 1850. Pp. 1, 2.

† The "eucharistic species" are the *forms* or *appearances* of bread and wine, which remain after their substance is changed, as is pretended, into the body and blood of our Lord.

‡ Mariologie, etc. P. 176, et seq. § Ibid. P. 182.

"This passage, we hope, will be a sufficient preparation for the following. We beg the reader to reflect well upon it. 'The priesthood gives the grace and the power to dispense the sacraments; and by consequence the special gift and power to dispense to woman that peculiar grace of Mary which is comprehended in these sacraments. It is by this, that Mary participates in the sixth sacrament.* The priesthood forms no exception. *This also, conveys a special Marianic grace.* The difference consists merely in this, that, in the other sacraments, women receive this grace; while in ordination, it is men who receive the Marianic power to dispense it sacramentally. Whence it results, that the priest in being VICAR AND MINISTER OF CHRIST, is by the same fact MINISTER OF MARY, and is the organ of Mary for women. By this, *the difference of the sexes is abolished for the priest.* He belongs in virtue of his condition, SACRAMENTALLY to each of the sexes. He is, if we may be permitted the expression, so far as he is a priest, so far as he is the common representant of Jesus and Mary, an androgynous being.'†

"The first temptation felt in reading such monstrosities is to utter a laugh of derision; but this is followed by a disposition to grieve deeply. M. Oswald is by no means a man devoid of courage. Mariology, where one can glean it in passing through a certain scholasticism, may be little pretensious. Some delicate flowers of a sentimentality childishly sincere may be disclosed delicately, argumentatively, and sometimes rather sensibly. It were unjust to regard the author of this strange book as a monomaniac on the subject of the Virgin. He is the naughty boy, we might better say, the wild logician of the self-styled Catholic mysticism. I deny at once his principal positions—and his principles are those of the theocratic school in our times—and so can deny his extravagant conclusions. Yes; it is a belief in the same theories which conjoin the two powers in the Pope, and the two sexes in the priest. If the sovereign Pontiff was, as a sacrilegious exaggeration pretends, a sort of *Ma-pa*, why should not the clergy also be of both sexes?

"There is a double lesson of wisdom to be drawn from these abysses of madness. The first is, that it is absurd to confound mysticism with Christianity. Doubtless they each of them act upon the religious element of the soul; but they urge it in two directions altogether different. And whenever the 'illuminated' theories insinuate themselves into the stern shape of orthodoxy, the latter is speedily to be shattered into a thousand pieces. The second lesson is, that the mystical and the theocratical doctrines have the same aspirations, the same principles, the same general views; or rather that the theocratical doctrine is only the result of the secret infiltration, or violent invasion, of mysticism into Christianity."

In spite of the objections of certain respectable Christians, we persist in

* The sixth sacrament is *ordination.*

† Mariology, etc. P. 198, et seq.

thinking that it is useful, that it is for the glory of God, and for the advancement of his kingdom, to take up and make public such blasphemous monstrosities of opinion, resulting logically from premises for which we too often profess an indifference full of danger.

FRED. MONOD, Pasteur.

DR. BAIRD'S VISIT TO EUROPE.

ALL persons conversant with the transaction of business abroad by persons in this country, are aware of the extreme difficulty of doing it in a satisfactory manner by means of an interchange of letters. When the transactions relate to affairs in different foreign countries, with persons not accustomed to our American ideas as to the way of doing business, and under circumstances abroad but imperfectly known to us in this country, it is plain that such matters can only be set right, or saved from troublesome complication, by sending occasionally a confidential agent to visit the parties with whom we have to do, and make the requisite arrangements. Explanations are to be made and received, which can only be done in free and familiar conversation. It was to attend to certain matters of this kind, that the Board of Directors, learning that their late Secretary for Foreign Correspondence was about to cross the Atlantic, took advantage of that opportunity to request him to visit certain of our missionary stations in Europe, appropriating such a sum as was necessary to defray his expenses in so doing. The nature of the interests thus commended to his attention, and which had mostly sprung up during his official administration, will be best explained by the following paragraphs, taken from the Letter of Instructions to Dr. Baird, drawn up by the Secretaries, and duly sanctioned by the Board.

"As you are so intimately acquainted with the plans and wishes of the Board of Directors, we shall not need to enter very minutely into the matters before us. We shall confine ourselves to brief statements of certain things which you are desired to regard as the special objects of your commission.

"As respects Ireland, you will use your best endeavors to induce our esteemed friend, the Reverend Alexander King, of Dublin, to transfer himself and his family to this side of the Atlantic, for at least one year. It is

our full belief that he can do more good, and better advance the general interests of our Society here, than by continuing his labors in his present sphere. We greatly need in this country a deeper excitement of the public mind as to the errors of Romanism, a more intelligent opposition to it, and a more ardent desire for the spiritual good of its deluded votaries. We are anxious to employ his eminent talents as a lecturer and debater, for the attainment of ends so desirable, and so likely to result in the needful enlargement of our resources. You will, therefore, press this matter as urgently as may be, and secure, if possible, his cheerful consent.

"As for our work in Ireland, aside from Mr. King's share therein, we are at a loss what ought to be determined for the future. When we began it, British Christians were not engaged in the evangelization of Ireland, as they since have been; in part, perhaps, provoked to love and good works by our appearance in that field. Possibly, it is best for us to relinquish to them a field, which they are, at last, cultivating with great industry and zeal. At all events, if we continue to operate there, it ought to be on a much larger scale than we have done, and one more worthy of the American churches. In such case, a system of responsible supervision ought to be secured. All this, however, it may be best to leave as an open question till after your return, and till we can confer with Mr. King upon the subject personally, in case of his visiting us this fall, as he has heretofore encouraged us to expect that he would.

"In France, we request you to pay very particular attention to the business of establishing an American Chapel at Paris.

"1st. Be pleased to see —— ——, Esq., and obtain from him a definitive proposal in regard to his offer of fifteen thousand dollars toward the erection of such Chapel.

"2d. In case this point shall be satisfactorily adjusted, you will make application to other Americans residing at Paris, to contribute as much as will complete the building, or as large a part of the amount as may be.

"3d. You will ascertain how the title to the property should be vested, so that it may be held or controlled by the American and Foreign Christian Union for the ends designed.

"4th. You will learn what arrangements will be necessary to carry out the plan in accordance with the laws of France.

"Furthermore, we wish you to make such investigations in respect to the three Societies through which our work is conducted in France, namely, the Evangelical and the Central Societies at Paris, and the Evangelical Society at Geneva, as may enable you to report as to their relations to each other, and their prospects of usefulness respectively.

"Moreover, in regard to each of these Societies, and the Waldensian Table, and the Evangelical Society of Belgium, we beg you to use your best endeavors to reduce their relations to us to a settled and simple plan of periodical reports to us, and of regular remittances from us to them, agree-

ably to certain resolutions adopted by the Directors of the American and Foreign Christian Union, May 24th, 1855, and communicated to the above-named Societies, according to a vote of the Directors.

"There is another matter of very great moment, in regard to which we ask your strenuous exertions with our brethren abroad. You are aware how much embarrassment they have caused us by sending their envoys to solicit the aid of the Christian public here, without previously notifying us of their intention, or seeking our counsel as to the expediency and seasonableness of the measure. They have thus made it exceedingly difficult for us to render them effectual aid, while they have greatly impeded our regular operations in their behalf.

"Once in two years, perhaps, the presence of a distinguished minister from Europe, seeking aid in some special emergency, has an excellent effect in stirring up the zeal of our churches. But surely we, who are upon the spot, are best able to judge when such a movement is called for, and how far our churches will be likely to respond to such *extra* calls upon their benevolence. Unless we are consulted on such occasions, it must happen that the brethren who visit us in this way will seriously interfere with each other's success, as well as with the systematic operations of our Union. You will, therefore, do all in your power to gain the consent of the foreign brethren to the following stipulations: First, that they shall not send over any soliciting agents, till they have beforehand consulted with us, and received from us a written invitation in due form to send some one whose reputation on this side of the Atlantic, or other known qualifications, shall give assurance of his success in his mission; and secondly, that such person shall be instructed to act as our agent while amongst us, be guided by our reasonable suggestions, and report to us his collections, so that the whole shall appear as a part of our regular operations in the field assigned to us by the American churches.

"If you can succeed in bringing about a good understanding to this effect, it will greatly help our associated exertions. Otherwise, there is danger of conflict, confusion, and even rupture of harmonious relations.

"There is one more point, on which we would express our wishes. You are aware of the great difficulty we experience, in obtaining suitable persons to labor in this country for the instruction and conversion of the numerous immigrants from different Papal countries in Europe. Very many of those who *volunteer* their services prove to be ignorant, or indolent, or otherwise mentally and morally unfit for the business. We need a supply of laborers, educated for the purpose in the missionary seminaries of Europe. We suggest that you seek to open such communications between us and the teachers or directors of those institutions, as may enable us to obtain from them such helpers as from time to time shall be needed, and of whom we may hope that they will be workmen needing not to be ashamed, and who will not shame their employers.

"On each of the foregoing topics, we shall expect, on your return, a detailed report in writing, as well as in regard to any other matters which you may deem important to be brought before our Board of Directors."

The Letter of Instructions closes with fraternal expressions of the interest felt by the Board in Dr. Baird's success and prosperity, and is signed in their behalf by their Corresponding Secretaries. Dr. Baird, after an absence of something less than three months, returned to this country, and on the 11th of October made his Report to the Board of Directors, which is given below. It is proper to add, that some things were stated by him orally, which could not be published with safety or prudence, on account of the advantage which would be taken of them by the Romish adversaries of our great work. We also omit that part of this Report which relates to the Conferences in Paris, the facts therein contained having been more fully given by Dr. Baird himself in the last number of this Magazine.

REV. DR. BAIRD'S REPORT.

I propose in this paper to make a Report, in as few words as possible, on the state of the Society's work in the several countries of Europe which I visited in my late tour.

I. And first of all, I have to say, that I visited Ireland twice; once immediately after I reached Liverpool, and a second time just before I left that city to return home. In each case I saw the Rev. Alexander King at Dublin, and other friends in that city. After much conference with him and others, I came to the conclusion that, taking every thing into consideration, it will be best to terminate the Irish Mission, which the Society has sustained for more than six years, and which it inherited from the American Protestant Society. My reasons are: 1. That unless the Mission can receive a very considerable extension—an extension which would require, at least, $5000 a year—it will ever be too small a work to accomplish much, in a way that comports with the nature and rules of this Society. Without doubt, the Rev. Mr. King might be useful, as he has been, as a lecturer on Romanism and kindred subjects; but nothing in a tangible and enduring form is likely to result from all this, which the Society can hold up to the contemplation of its patrons and friends. An annual appropriation of $5000 would enable Mr. King to employ some eight or ten missionaries, and so give to the work an importance which it never yet has had. But, 2. When we con-

sider the great demands made on the Society from fields, if not of greater importance, at least, more imperatively demanding the aid of the Society, it would seem impossible to justify the making of so large a grant as $5000 per annum to Ireland. Within the last six or eight years, the state of things has greatly changed in regard to that country. When the Rev. Alexander King visited the United States in 1848, and waked up so much interest, but little was doing, or had been done, by British Christians in behalf of the work in that island. It is far otherwise now. The evangelical ministers and members of the Established Church of Ireland, aided by their brethren of England, have, within the last few years, taken hold of the work of missions in that country with a strong hand, and their operations are becoming more and more extended in the southern and western counties. The *Irish Mission Society* employed last year a large staff of laborers as missionaries, evangelists, teachers, Bible-readers, colporteurs, etc., and at an expense of £40,000. On the other hand, the Presbyterians in the north of Ireland are increasing their efforts every year. And the Wesleyans are now waking up to greater exertions than they have made for several years. The Primitive Methodists are also enlarging their operations under Dr. Heather's superintendence—operations which I am persuaded are well calculated to benefit Ireland very greatly.

In view of all these movements, it would really seem that the Society's aid is more needed in other parts of the Papal world at present than in Ireland, and that the time has come for the discontinuance of its labors in that country.

In these views, I am happy to say, Mr. King fully acquiesces, and has stated as much, I understand, in his correspondence with Dr. McClure.

II. In regard to the work in France, I am persuaded that the Society should not diminish, but augment rather its appropriations. That important country must for years continue to be a most important field of the Society's operations, through the *Evangelical Society of France* and the *Central Missionary Society*—the former being in the hands of the Free Church of France, and the latter in those of the Evangelical Christians of the Established Church of France. I had much conversation with the leading men in both those Societies, (which are carrying on their work, I am happy to say, in perfect harmony,) and I am persuaded that the help of the American and Foreign Christian Union was never more needed or more valuable than it is now. The obstacles which the government has thrown in the way in a few

of the eighty-six departments of the empire, are in a good manner removed, and the door is now more widely open than it was two or three years ago. The last night but one which I spent in Paris, I met a large number of the Protestant pastors of France at the house of the Rev. Dr. Grand Pierre. I heard many of them give most interesting details respecting the work, and the promising fields of labor in different parts of the country, east and west, north and south. I am convinced that every dollar which is sent to the Societies above named is well expended. The brethren who constitute the Executive Committees in both, are men of judgment, prudence, and zeal. They are well qualified to direct the work in all its details.

The same thing may be affirmed of the Evangelical Society of Geneva, whose missionary labors are almost exclusively in the eastern part of France. It is one of the best-conducted societies in Europe. I had repeated conversations with the leading men in that Society—Dr. Merle d'Aubigne, Count St. George, Col. Tronchin, and others. The sum of five or six thousand dollars might be well appropriated annually by the American and Foreign Christian Union to the three Societies, for the work in France. There will be no difficulty in obtaining ample details of the work which these Societies are doing, and with proper frequency, and under all the guarantees of prudence. As none of them have salaried secretaries, or secretaries who give up their whole time to their interests, it is probable that a detailed report once in two months, and a general one less frequently, with *occasional* communications, as circumstances may demand, will be as much as may be needed—as much as they can conveniently render. On this point, I had explicit and full conversations with the proper men.

I may be allowed to say, in passing, that the providence of God seems to be calling the Evangelical Societies and Christians of France, to take a far deeper interest than ever in the work of resuscitating vital piety among the Protestant population of the country —many of whom have never heard the Gospel. I was exceedingly struck with some things I saw in the ancient province of Poitou, in the western part of France, where a most wonderful and cheering success has attended the labors of faithful missionaries in behalf of the nominal Protestants, who form, in some places, the majority of the population. There are about 2,000,000 of Protestants in France, and very many of them have never heard the Gospel. That they should be in a deplorable state of indifference, and even infi-

delity, is not to be wondered at, when we consider what their ancestors went through. In many places they have had but few opportunities of hearing the Gospel preached since the revocation of the edict of Nantes—one hundred and seventy years ago!

III. I was greatly interested in what I saw and heard in Piedmont, and especially among the Waldenses. The door is open in all directions in the Kingdom of Sardinia, and our Waldensian brethren are very desirous of prosecuting the work wherever they can. They are willing to do what they can; but their poverty is great—greater at this moment than it has been for years, owing to the failure of several of their crops during the last year or two. The Table have resolved to open their Theological Seminary at La Tour this autumn, with two professors. They have also resolved to undertake the building of a church at Pignerol, a suitable site for which they have purchased. Churches are about to be built also at Genoa and Nice, for which, I believe, the necessary funds have been nearly, if not quite, provided. The sum of $1000 is the very least which the American and Foreign Christian Union ought to send annually to the Table for the promotion of the work in the kingdom of Sardinia. I would remark, that the difficulty between the Table of the Waldenses and Dr. De Sanctis, is likely to do less injury than was at first feared. The Saviour will cause this also to turn to the furtherance of the Gospel.

IV. I had the pleasure of meeting the brethren of the Evangelical Society of Belgium, and learning many details from them of the good work in that kingdom. The door is fully open there, and a grant of 500, or even 1000 dollars annually might be made with much advantage to that excellent Society, which is exceedingly well managed.

V. Although I could not go to Sweden, as many friends there desired, yet I learned enough from Dr. Bergmann and others from that country, who were at the Paris Conferences, that the missionaries of the Society in that land—Rosenius and Ahnfelt—are eminently useful in the great religious movement which is there going forward.

VI. Although it was impossible for me to go to Rome, from want of time, I beg leave to say, in relation to the American Chapel there, that several influential American Christians, who have passed a winter in that city, have expressed themselves in the strongest terms in favor of continuing the service. They would consider it to be a great calamity to give it up. I would take the liberty of

suggesting to the Board, whether it would not be well to secure from the Papal government, through Mr. Cass, permission to have a chapel outside the walls of the city, as the English do, and as near to the Porta del Popolo as possible. A suitable room—if such permission should be obtained—might probably be gotten there for a far less sum than Mr. Cass considers to be necessary in future for only six months in the year.

VII. In regard to the proposed American Chapel in Paris, I have made many inquiries on the spot. I found that the Americans residing or sojourning there, appointed a committee, some months ago, for the purpose of raising money to build a chapel. A considerable sum has been subscribed by friends to the enterprise there and in this country. I had a long interview with this committee, and convinced them that the true way to go to work in this business is, to get some responsible body in this country to find and send to them a suitable minister, and let him commence in a temporary chapel, or hired rooms fitted up for the service; and let the question of building a chapel be taken up at a future time, if the experiment should justify it. On this whole subject, however, I will give to the Board orally all the necessary details, inasmuch as the committee in Paris have charged me to lay it before them, and ask for their action.

From the meetings in Paris I went to Berlin, at the request of many members of the Conference, to speak to the King of Prussia in relation to the persecutions of the Baptist brethren in Germany. This mission I executed to the best of my ability, and would fain hope not entirely in vain.

I left New-York in the Baltic on the 11th of July, and returned in the Pacific on the 3d of October, having been absent a week less than three months—precisely two of which I spent in Europe—visiting in that time portions of England, Ireland, Scotland, France, Italy, Switzerland, Germany, and Belgium. Though travelling, writing, and talking much, and sometimes almost worn out, I have great reason to be thankful to Almighty God, who so mercifully preserved my health as well as my life.

No less than thirty-seven Episcopal missionary preachers proclaim the Gospel in the Irish language, besides all that is doing by the Presbyterians, Independents, Wesleyans, and Baptists.

A NEW MEANS OF CONVERSION.*

In a parish of the district of Montreal lived a Canadian widow, of French extract, who had become Protestant. Madame V——, such was the name of this lady, lived with her daughter, the sole fruit of a union too soon dissolved by unsparing death. Their life, full of good works, dispelled the prejudices that the inhabitants of the vicinity—all intolerant Catholics—had always entertained against evangelical Christians; they gained, moreover, their respect by presenting them the example of every virtue. Two of the neighbors of the Protestant widow—who had often heard at her house the word of God read and commented upon by one of those ministers who visit the scattered members of their communion—talked lately of embracing the reformed religion. In the mean while, Miss V—— died. The young Christian rested her hope upon the promises of the Saviour, who has said: "Believe in Christ and thou shalt be saved." Her spirit flew to its Creator with the confidence of an infant who throws himself into the arms of his father. Her last moments were not tormented by the fear of purgatory, where every Catholic believes he will suffer for a longer or shorter time. This death strengthened the neighbors in the resolution they had taken to leave the Catholic Church. The widow buried the remains of her daughter upon her own land, a short distance from her house: the nearest Protestant cemetery was so far off, that she was forced to give up burying it there.

Some Catholic fanatics of the vicinity assembled secretly the day of the funeral of Miss V——, to discuss the best means for arresting the progress that the reformed religion was making in the parish. After a long deliberation, they resolved to hire a poor man to go every evening for a whole week and groan near the grave of Miss V——. Their object was to make the widow and her neighbors believe that the young girl was damned; and that God permitted her to show her great unhappiness by lamentations, so that they might avoid her fate by remaining faithful to the belief of their fathers. In any other country than Lower Canada, those who might have employed such a means would not perhaps have had an opportunity of seeing their enterprise crowned with success; but in

* Translated from *Le Semeur Canadien* for Oct. 12th, 1855.

our country districts, where the people believe in ghosts and bugbears, it would almost certainly produce the desired effect. This expedient, instead of being ridiculous, was atrocious. The employment of it could not fail to cause Mrs. V—— to suffer the most painful agonies, and her neighbors the torments of doubt.

The credulity of the French-Canadian is the work of the clergy; they invent and relate, in order to excite their piety, most marvellous things. For example: the priests say that souls in purgatory, desiring alleviation, come and ask masses of their relatives, either by appearing in the same form they had in life, or by displacing the furniture and making a noise, as long as they have not terminated the expiation of their sins. The Catholic clergy, by supporting these fabulous doctrines and pious lies, lead their flock into the baleful habit of believing things the most absurd and destitute of proof.

The day after Miss V——'s funeral, every body in the parish was talking of the woeful cries which had been heard the night before near her grave. The inhabitants of the place, imbued with fantastic ideas that their rector had kept alive, were dupes of the artifice employed by some of their own number. They became convinced that there is no safety outside of the Church, of which they formed a part. Seized with horror, they determined never to pass a night near the grave of the *cursed one*, as they already called the young Protestant. Mrs. V——, by the instinctive effect of prejudices inculcated when she was Catholic, was at first a prey to deadly anxiety; but recalling the holy life of her daughter, she no longer doubted of her being among the number of the elect. She guessed the cause of the noise which was heard near the grave of her child. In order to assure herself of the justness of her suspicions, she besought the two neighbors, of whom I have already spoken, to conceal themselves there the following night. These persons were glad of an occasion to test the accuracy of what a curate of their acquaintance had told them; who had asserted that a spirit free from the body could yet manifest itself substantially to the living, as speaking without tongue, touching without hands. They discovered the man who was paid to play the ghost: they seized him, and in order to punish him, tied him to a tree, at the foot of which Miss V—— was buried. The poor creature the next morning no longer acted the soul in torment, but shouted like a person who very much wanted his breakfast. At noon one of his friends passed by, who, hearing him implore assistance, approached and set him

free. Overwhelmed with questions and derision, the false ghost confessed he had acted thus only to obtain the reward which had been promised him. You may easily guess that the ridicule and reprobation were turned upon those who had made him their instrument.

I will not finish this narrative without telling the reader that the curate of the place appeared very much incensed at what his parishioners had done. I am glad to be able to suppose that he condemns rather than encourages such conduct. A Protestant friend of mine, who does not entertain the same respect for the Roman clergy that I do, advances the opinion, that the displeasure of the curate was not on account of the culpable attempt of some of his flock, but on account of its failure. However, I must add, on my reputation as a faithful narrator, that nothing has yet appeared to confirm his assertion.

ERASTE D'ORSONNENS.

MONTREAL, September, 1855.

FAITH.

IN our last number, we gave a translation of a sermon—which sermon, we are happy to know, has been much admired—by Rev. Francis Zastera, one of our missionaries among the German Catholics in the city of New-York. We have before us another manuscript discourse from the same able pen, which we are strongly inclined to render into an English form. The title is: "Bring we the sunbeams back again? or, the Romish sacrifice of the mass." The text is, Heb. 10 : 14 : "By one offering He hath perfected for ever them that are sanctified."

The sermon, in the first place, explains the doctrine of the Church on the subject of the mass as an unbloody expiatory sacrifice, in which Christ's body and blood, under the forms of bread and wine, are offered by the priests for the sins of the living and the dead, and also for the obtaining of other benefits, and the averting of evils. Briefly, but in a masterly and conclusive manner, it is demonstrated how utterly this doctrine is opposed to the express declarations of Scripture, especially in the seventh, ninth, and tenth chapters of the Epistle to the Hebrews. Then comes a discussion of the Romish doctrine, that the sacrifice of the mass is *the appointed method of appropriating to the soul the benefit of Christ's sacrifice upon the cross.*

Having completely confuted this, the preacher goes on to his second topic—the relation of the Protestant Church to the Redeemer, and to his one true sacrifice upon the cross. The Protestant doctrine agrees with the Bible in holding that the only method of appropriating to the soul the benefit of Christ's death is FAITH, and faith alone. This faith is described in the following beautiful paragraph:

"Wherein consists that faith, through which the Protestant Church, following the teachings of the Holy Scriptures, applies to herself the benefit of the one true sacrifice upon the cross? This faith is not a mere holding of that sacrifice as true. Oh! there is a heaven-wide difference between such a view, and the appropriating or justifying faith. That former way of believing the devils also have, but not the latter. An appropriating or justifying faith is, according to the Scripture, a firm reliance, a sure trust in the grace of God in Christ Jesus. This alone can bring us into the blessed communion of Christ, who is the propitiation. In this appropriating faith, man sinks down in total helplessness of spirit, and takes refuge in the merits of another, even in the merits of Christ—just as one shipwrecked at sea clings to the plank he may have caught. In this appropriating faith he surrenders as one whose castle is set on fire; and exchanges the honor of being his own deliverer for the blessed reproach of living by grace. In this appropriating faith he falls headlong from a dizzy precipice, and midway grasps a root: but tremble not—*it is the root of Jesse!* 'Lord Jesus, save me; pity thou me.' Yea, in this appropriating faith, the soul receives Christ as the ploughed-up field receives the seed-corn. Aye, to this appropriating faith alone is the grace of Christ promised and made sure: for Paul speaks of Christ as one 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness'—to set forth the righteousness which avails before God.

"Hence it is not through the Romish sacrifice of the mass, but through faith alone that we can apply to ourselves, as Paul here teaches, reconciling grace, or the effect of Christ's sacrifice upon the cross. I ask again, Which is the better relation to the Redeemer, and to his death and sacrifice upon the cross—that of the Protestant, or that of the Romish Church? But Paul points out the faith through which we appropriate the sacrifice on the cross still more clearly and definitely. He calls it, as we have seen, a faith 'in his blood'—the blood of Christ. If, then, we would apply to ourselves the sacrifice of Christ, it is not the Romish sacrifice of the mass, but the blood of Christ, which must be the element and atmosphere of

our faith, wherein it delights to move. Yes, at the altar of the great and only High Priest, must our appropriating faith have its birth-place, and by that same bloody altar of Immanuel keep its abiding place. Yes, in Gethsemane is the bower where our appropriating faith loves to repose: and under the cross it celebrates its feast-day. Yes, our appropriating faith is a Noah's dove, and on Golgotha stands its olive-tree. Yes, our appropriating faith is a bee, and the wounds of Jesus are its honeyed flowers. Yes, our appropriating faith is a swan, and the blood of Jesus is the sea wherein it glides with stately ease. Yes, the atonement of the Son of God is the green pasture on which our appropriating faith feeds its sweetest feet. Yes, in the mystery of the cross our appropriating faith lives and moves; and so long as it comes not to this very point, 'the sparrow hath not found an house, nor the swallow a nest for herself.' Only such, and nothing less, is the appropriating and justifying faith. And where true faith reaches, there is Christ ever present before the mercy-seat. The man will feel an inward assurance that he hath found mercy. A calm and peaceful conscience bears him witness that he is reconciled: he rests on God's decree, and is accepted in the beloved in Christ Jesus, 'whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.'"

CHANGE OF POLICY.

The scheme for colonizing the surplus Papal population of Europe in our Western States, with a view "to make Romanism the predominant religion of this country," was regarded a few years since, by the Romish fraternity, with the highest favor, as the most promising means of success.

It was originated in Europe, and passed around from one country to another, making friends in its progress, until eventually a society was formed, under the most favorable auspices, for the sole purpose of carrying out its designs. It soon comprised vast numbers and great wealth. Among its patrons were crowned heads, members of various cabinets, professors in colleges and universities, and persons of the largest influence in the Old World, inimical to the prosperity of our Republic and its free institutions. By the aid of residents

among us, of kindred spirit and views, our whole country was surveyed and mapped; and the localities likely to become, in the progress of events, points of importance, in relation to the object to be achieved, were marked and sent back to the leaders of the enterprise, for their use in directing emigrants where to locate on their arrival here. Immediately offices were opened in different countries in the Old World, and also in the United States, and ample means were furnished, and the stream of emigration began to flow with increased volume toward our shores. Thousands and hundreds of thousands came, and in a short time the number had swelled to nearly half a million annually. Among these were persons speaking all the languages of Central and Southern Europe, holding almost all sorts of social, political, and religious notions, save those fitted to our form of government and usages; and if divided on some minor points, the vast body of them were agreed, in the matter of being Papists, and subservient to the dictates of the Roman See.

The West was to them the land of promise. Its numerous commercial and agricultural centres were sought, and the stream of "the faithful" flowing into them annually seemed, to those who wished it so, to warrant the high expectations which prelates, and priests, and Popish editors had so ardently cherished. Colonization, with the Romish priest, mass-house, and a due supply of male and female subordinates included in the colony, were, in their imagination, in time to overshadow and overcome all Protestant and Puritan sentiments, and the government was soon to be embarrassed, and eventually to give way, and out of the ruins Papal domination was to spring up.

But the golden dream is broken. The scheme was overworked. The multiplication of numbers, the sudden rising up of chapels, mass-houses, cathedrals, and nunneries, and other parts of the Papal machinery, and the favor shown by some unprincipled American political demagogues, led to a premature disclosure of the design and spirit of Romanists and Romanism, which has been followed by a most overwhelming rebuke from all quarters of the nation. The scheme has not accomplished what it promised; and if not entirely abandoned, confidence in it is so much abated, that the volume of immigration is greatly diminished, and hereafter the end is to be sought by a policy less liable to exposure, or resistance on the part of Americans.

This next policy has been already partially tried, and the editor of the *Freeman's Journal*, Archbishop Hughes' organ, in a recent

number of his sheet, (Oct. 27th,) has notified his readers of his approval of it; from which we infer that it has received the approbation of his superiors. We take it that Mr. Hughes and all of his associates in counsel regard the colonizing plan above-noticed, as a blunder in tactics, and success, if ever secured, is attainable only by measures more covert, and less opposed to the genius and spirit of our intelligent and free people; and also that they have grown tired of the service of "receiving and forwarding" the immigrants to their homes in the different parts of the land; especially since it does not accomplish the object contemplated. The editor seems weary of the post, but loth to give up the thing itself. In the number of the *Journal* referred to, he informs his readers that "an editor is not necessarily, and had better not be, a land agent." Still, however, he proceeds to say, that he has "a very strong inclination to think that two hundred dollars' worth, or two thousand dollars' worth of land, within a few hours' travel of New-York, as the great national mart, is full as valuable a purchase for agricultural purposes as the land that can be bought for the like sum of money beyond the great lakes."

The reader will bear this in mind. It throws much light on the labors of a Papal newspaper editor, whose establishment is at once a land office, a forwarding agency, and a radiating centre of a secular political religion.

Having expressed his judgment in regard to the proper place of settlement, he anticipates the proposal of questions, by intended purchasers, about the advantages of the "Western Colonies," and to reconcile them to the new line of policy to be observed, says: "Men sometimes dream of forming Catholic colonies, and time has been when we were disposed somewhat to favor the idea. But maturer reflection has made it evident to us that no such thing can possibly succeed in the United States, and that it is most undesirable that it should be attempted. We suppose always, as we have said, the church and the school-house, but the attempt at any exclusive settlements, any social segregation of Catholics in tracts of country by themselves, will prove a ruinous failure."

Here the existence of the scheme comes out, which heretofore, when Protestants affirmed it, has been stoutly denied. But it is marked as a failure, and denounced as destined to that end.

We, too, have no doubt that it will prove a failure, and on more grounds than the one—the genius of the country—which the editor assigns. The people themselves, witnessing the thrift and happiness

connected with our Protestantism and the institutions it originates, we are persuaded from past observation, would scarcely be held beyond the first generation under the stupefying and debasing servitude which the Papacy always imposes. It is wise, then, for the Papists to give it up, as evidently the most of them have done. But the ultimate end is still cherished. The Romish is to be the religion of the United States: and if in the conflicts growing out of any measures pursued, "American liberty and American institutions must fall," as the editor says, we are assured by him, that "the sanctuary of their last refuge"—in case the new line of policy is adopted, as we take it—"will be the hearts of Catholics."

But what is that policy? It is the reverse of "colonization." It contemplates mixing up Romanists with every settlement in the nation, and there to maintain firmly their principles, to establish their schools, and build their churches, and like leaven, silently, but steadily, to operate till the whole lump is leavened.

"The Catholic Church," says Mr. McMaster, of the *Journal*, "is the salt of the earth, the light of the world; to save the earth, it must through its members mingle with the mass; to enlighten the world, it must not be hidden under a bushel."

To secure for this policy a favorable consideration, he cites the results of the course of certain Romanists of Central New-York, commenced some thirty years ago; and adds, not in very polite nor complimentary language, to be sure: "It is not by skulking into holes and corners, or by inaugurating on this free soil a traditional temper of suspicion, and sentiment of social inferiority," "that Catholics are to do their duty to this country." And then, as if this lampoon and appeal to their pride and ambition were not enough, he assures them that "Catholics understand better than others this country, its institutions, and its needs."

If this be not a *ruse* to divert attention of Americans while some important thing may be attempted on the old plan, we may expect the early appearance of Romanists in all of our towns and rural districts, and the employment by them of all sorts of measures, to institute and keep in operation all "the forms" of their system, that our Protestant population may be won over to them. We shall look with interest to the practical development of this plan, and although its indorsers seem confident of its success, as the following statements intimate, we must confess that it strikes us rather as a suitable means for the dilution of the bigotry, and prejudice, and early-imbibed Romish sentiments of the people, and for the separa-

tion of multitudes from the Papal organization, if Protestants will be faithful in the discharge of duty toward them, than any thing we have heard of in a long time. But we submit the statements. Mr. McMaster says:

"A missionary priest, a convert to the faith, after a tour through Western Pennsylvania two years ago, said to us, from what he had seen going on through the natural and healthy growth of Catholic communities in that region, that the thought which possessed him was, how one day the country would waken up and be astonished to find that it was already Catholic, unawares! A similar sentiment took possession of us some months ago, in listening to the accounts given us by a well-known Catholic gentleman of Central New-York, in speaking of the growth of Catholicity along the line of the Erie Railroad, in the southern counties of New-York. He told us how in Ellicotsville, where ten years ago there was but one Catholic, there is now a church with eight hundred communicants. That in the two counties of Cattaraugus and Alleghany, within the same time, eleven churches have sprung up. That in Wyoming county, in the two towns of Java and China, there are *one thousand Catholic families engaged in farming*, most of whom have already paid for their land, and having churches also out of debt. These were instances given us in the State of New-York, of the progress of the faith. And it is worthy of observation, that our informant (and few have had such opportunities to form a correct judgment in the matter) was urgently in favor of the system that has prevailed in these regions, of not segregating the Catholics, who were mostly Irishmen, in colonies by themselves, but fairly mixing them with the American population.

"In a field such as this, what might not be accomplished by a due supply of priests, prepared for their work, and devoted with singleness of purpose to its glorious accomplishment? We learn that the beginning of a colony of Franciscan friars from Italy has been made on land given to them by Nicholas Devereux, Esq. While preserving their Rule, so far as possible, they are to be engaged in taking charge of some of the churches on the line of the Erie Railroad. They have before them a great field, and we hope that their success will be corresponding to its promise."

These cases are not well chosen, we think, for the end in view. They look encouraging to the friends of the new scheme, but the places are "along the line of the Erie Railroad," and refer to time no further back than "ten years." The people gathered there, we presume, are "importations from abroad," and not natives; and the time is yet too brief to show that they and their descendants will permanently adhere in this land to Romanism. Under the influence of our institutions, and by the power of evangelical truth diffused

almost everywhere in the nation, in "ten years" from this date, it may be found that the numbers of Romanists in the places named have greatly decreased—the parents having died, and the children united with the Protestants. So it has been heretofore, and so, we trust, it will be in these cases. We think that they furnish but very little reliable encouragement for the scheme now adopted for the conversion of our nation to Popery. But we shall see.

We can not close this article without saying, that, if we mistake not, this change of policy—sending Roman Catholics into Protestant communities—will open, before the evangelical population of the nation, doors of great usefulness, which we beg all to improve well, for the sake of these misguided and much-to-be-pitied people, and also for our nation's welfare. It may be, that in this movement, which the Papal hierarchy institute for the advancement of their own ends, the Saviour designs, by his overruling providence, to secure the disenthralment of many precious souls, and to raise up an important agency to destroy the influence of "the Man of Sin" in our land and in other parts of the world. Let these people, therefore, be met with kindness, and in the spirit of the Gospel. Let an acquaintance be cultivated with them and their children, and let them be invited to our churches and Sabbath-schools, and we can not doubt the Gospel will triumph over error in their cases, as happily as in that of others.

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.—NO. II.

The great object of the missionary enterprise is the entire subjugation of the world to Christ. To this work there are many and great hindrances, but none more formidable than Romanism. We would bespeak the calm attention of the friends of missions to this point. We have so long accustomed ourselves to view Popery as a form of Christianity, that its true character, as simply a form of baptized heathenism, is lost from sight. And inasmuch as it is a species of paganism disguised in a Christian mask, and armed with cunning power, so much the more necessity is there that this system should be dispelled by Gospel light, and the careful training of the students for the ministry, ere we can hope to bring the whole world

to Christ. We maintain that ROMANISM IS THE GREAT OBSTACLE TO THE CONVERSION OF THE HEATHEN, THE JEWS, AND THE MOHAMMEDANS. We assert, that it is *the great hindrance to the spread of the Gospel in nominally Christian lands.* We go further, and say, that it is the cause of *the dissensions, rivalries, and sectarianism of the present day.*

In the execution of any great design, the first step is always to remove the obstacles which lie in the way; thus should it be in the great design of converting the world. Remove the obstacles, and the work will be the sooner accomplished.

Romanism is the great obstacle to the conversion of the *Jews.* Since the period of the Babylonish captivity, the Jews, with all their faults, have ever avoided the crime of idolatry. They abhor the worship of images and pictures. But the only form of Christianity with which they are generally in contact, is that of Romanism. This inculcates what the Jew abhors; and as he seldom inquires into theological differences in other sects, he confounds Romanists and Protestants of all denominations together, and thinks them alike idolaters. We merely *glance* at this subject to call attention to it from acute thinkers. Romanism, then, stands in the way of the conversion of the Jews.

The same argument, as to idolatry, applies in the case of *Mohammedans.* The Koran strictly forbids image-worship. Until recently, the only forms of so-called Christianity known to Mohammedans were Romanism and its daughters, or cousins, the Armenian, Syriac, Greek, Coptic, and other corrupt forms of Christianity—all addicted to the veneration of pictures or images. Thus Romanism stands in the way of the conversion of Mohammedans.

Romanism is the great hindrance to the conversion of the *Heathen.* Very many of these can see no good reason for abandoning their own sort of idolatry, transmitted to them from their fathers, in order to adopt a new kind of idolatry urged upon them by strangers, and many of whose rites so strongly resemble those of the heathen, that the latter might well regard them as "stolen goods."

In the conflict which is continually taking place between the children of light and the servants of darkness, wherever the former plant the standard of King Immanuel, there the latter struggle to place the ensign of their infernal master. Wherever Christian missionaries erect the true standard of the Cross, the Church of the living God, there the emissaries of the Pope wish to erect the material cross, the work of men's hands, with all the other parapher-

nalia of their craft. This has been the case, more or less, ever since the establishment of Protestant missions. No sooner has the love of Christ constrained the minister of his word to devote years of toil and privation in laying the foundation-work for the spread of the Gospel, than his sphere of labor is marked out as the object of attack, on the part of the "Society for the Propagation of the Faith," which centralizes at Rome. He may spend year after year in learning the rudiments of a barbarous language, which may require the laborious efforts of others many years to perfect, so that the Bible may be translated into that tongue; or the grammar and dictionary of the language may yet have to be formed, adding still more to the difficulties he encounters; and then, perhaps, he may live to see his efforts frustrated by Romish priests, or by the forcible interference of a Romish power. Such was the case at Tahiti, the Sandwich Islands, and other missionary posts.

By thus breaking in upon the missions established by Protestant Christians, the priests introduce dissensions and confusion among the people. Their minds are distracted by the various theories presented to their view, and the spread of the Gospel is retarded. When the priests find that they are likely to be unsuccessful, they are inflamed with rage, and frequently have called in armed intervention in their behalf. Thus, they present the Christian religion in a false light to the poor idolaters. When successful in their attempts, they simply persuade the people to abandon one kind of idolatry to adopt another more cumbrous and more costly. Thus, briefly, we advert to the ways in which Romanism is a great obstacle to the conversion of the heathen.

Now, if we sleep upon our posts, and look with complacency upon Romish efforts to make darkness trebly dark, so long will our missions languish. If we regard the extension of the Redeemer's kingdom as only a secondary consideration, while our wants or pleasures occupy our chief attention, so long will Zion mourn; so long will the melancholy wail of perishing millions criminate us who have the bread of life, and fail to impart it to them.

The devil's stronghold now is Popery. Atheism, Deism, Pantheism, Polytheism, Mohammedanism, Buddhism, Paganism, Rationalism, Socialism, Mormonism, Ger-maniac-ism, and No-ism, have all been tried, and Satan finds them all weaker than Romanism, for his infernal designs upon the human race. Who are they who have the key of knowledge, and refuse either to unlock to the ignorant, or enter in themselves? The Romish Hierarchy! Here is the "Mys-

tery of Iniquity"—the *quintessence* of all that is corrupt, all that is ungodly, all that is anti-Christian in the world. When will Christians awake to this vitally important subject? Talk we of sending the Gospel to the heathen? Yes, blessed be God! there are many who esteem it their highest privilege to share in this glorious enterprise; but let us not forget the heathen at our doors, in our houses, in our kitchens, and stores, and manufactories. Let us acknowledge that we have erred in not doing more to enlighten the Papal darkness in which they are enshrouded. "If the light that is in them be darkness, how great is that darkness!"

How shall we proceed to the removal of the great obstacle which Romanism presents to the universal spread of the Gospel? This is a great problem, and needs the light of Divine, unerring wisdom to solve it. But this we can obtain from the Gospel. We must pursue the same methods which Christ pursued: we must preach the Gospel to them, "speaking the truth in love." It is the design of the American and Foreign Christian Union to do this work in a systematic manner, and, with God's blessing, to evangelize the Papal nations.

The evidently intimate connection this design has with the work of "foreign missions," will be apparent from the following considerations. The geographical position, and the civil and political relations of the Papal countries of Europe, are such as to retard the spread of the Gospel throughout the world. They occupy the northern shore of the Mediterranean Sea, and have constant and intimate commercial relations with Asia and Africa. Were they *Christian nations indeed*, the impulse to the spread of civilization, liberty, and Christianity, would be irresistible; but as it now is, they are mighty impediments in the way. Being in the fore front of art, science, and general civilization, their position would fit them to be preëminent in the great work of humanizing and evangelizing mankind; but being fettered by the chains of Romanism, they exert but an evil influence upon the neighboring nations. Suppose, now, that all the talent and learning in those countries were devoted to the cause of Christ, it would quickly result that a radical change would ensue in the political and temporal, as well as religious affairs of the people. Take a case in point: Let an uneducated Hottentot be converted to God, and we rejoice that another soul is born again, and becoming prepared for heavenly joys. But his influence is limited to his own circle, and though his songs of praise are as sweet and as acceptable to the Saviour as those of the greatest philosopher,

yet his sphere of action prevents his being as useful as some more learned Christian in a higher station. Now, apply this comparison as between the whole nation of the Hottentots, and the entire British nation. Who does not see how much more good is done by the educated and intelligent, than by the ignorant and uneducated? Suppose, then, that the efforts of the Christian world should be brought to bear directly on the evangelization of such a nation as France—who does not see that, in turn, France, if converted, with the blessing of God, would be a mighty lever wherewith to overturn the whole system of Romanism, and also the various forms of idolatry and superstition pervading the world? What might not be accomplished, if, in addition to England and the United States, the ardent and heroic French people should be animated with missionary zeal, and, exchanging the sword for the Bible, should go forth to win the world to Christ? So with Spain, Portugal, Italy, Austria. We wonder that this view of the subject should be so obscure to those who are engaged in the great work of evangelizing the world. Remove Romanism, by evangelizing the Papal nations, and the millenium will speedily be ushered in.

(*To be continued.*)

FOREIGN FIELD.

MATTERS of interest relating to this important department of our labors are crowded out. We give the following extract from a communication from the Evangelical Society of France, dated Paris, September 28th, 1855:

"*Fouqueure*, in the Department of the Marente, is one of your stations. It was occupied by M. Ferdinand, who has been recently appointed schoolmaster in the metropolis, and within a short time it will be occupied by M. Bonifas. We will quote a few lines from the last report of M. Ferdinand:

"'Under the protection of God, I continue my visits of evangelization at Fouqueure, and at the neighboring villages. Our familiar worship-meetings continue unimpeded. I have, every day, more than one opportunity to satisfy myself that the glad tidings of the Gospel have not been announced

in vain. One man feels how unhappy it is to be deprived of the blessings which God bestows on a family which regularly assembles around his word. He laments it, and publicly prays to God, that He may enable him to fulfill his duty. Another acknowledges that he can no longer halt on every side; that he must abandon the world, and give himself wholly to God. He has become a regular attendant at our worship; and has established at his house a family worship. Several, at last, place themselves under the guidance of Him who overrules all things; and I feel truly happy when, at the end of my daily task, I can join in the worship of several pious families. God vouchsafes mercifully to aid us in permitting that we should peacefully enjoy the measure of liberty which is left to us. Our temple is shut; but we meet every Sunday, to perform our worship, at this or that house. Our meetings are well attended, and are not disturbed by the local authorities.'

"Although that missionary station is now without a spiritual leader, we feel confident that the work will not be thereby injured. There are at Fouqueure many professed Christians, who are advanced enough in knowledge and in faith to provide for their own edification, by holding small familiar meetings, where they pray, and read the Scriptures.

"Still more interesting is the work of evangelization at Thiat, one of the missionary stations in the Haute Vienne; this you will perceive from some extracts of the reports of the Pastor, written before the legal prosecution:

"'Although I have no striking fact to mention, I am happy to state that this work is always entitled to the sympathy of any one who loves the kingdom of God. Under the present circumstances, the preservation of the good which God has effected must rejoice us as much as a new conquest. Our people who, it was to be apprehended, might have been overawed by the strong opposition of our adversaries, seem to submit with Christian resignation to the present state of matters. Many have told me that they are not at all troubled or disheartened by the shutting of their temple; and that, but for the interdiction of the schools, they would gladly accept that dispensation of divine Providence which turns their houses and fields into temples when the Lord is adored. Thank God, they evince much courage and perseverance. Our worship is performed every Sunday, and is well attended. The week-day meetings have been prevented only by field labor. While we are celebrating public worship, our sisters, the school-mistresses, hold at their houses little prayer-meetings for the aged women who can not attend the meetings in the fields and woods. I will, on the other hand, be having little meetings with the old men. There is a fact which goes to prove that spiritual life is making progress. Some of our people have, of their own accord, set up little familiar meetings, where they read the Scriptures, and hold converse on religious matters. They have chosen for their first readings, the Epistle of Paul to the Romans.

"'It becomes more and more evident that the impediments thrown in

our way will deter no body; that spiritual life is developing itself gradually and surely. It seems also that the population of our village is divided into two distinct classes. The Roman Catholics seem to feel no religious wants. If you except the persecutors, the Roman Catholics are generally indifferent, and they adhere to their Church, only from worldly and selfish motives.

"'That want of sincere and pious dispositions is not unperceived by their spiritual leader, the vicar of the parish. He, therefore, avails himself of an opportunity which is now offered him to make them adhere more closely to the Church of Rome. He employs the only means which is likely to have any influence upon them; I mean, *amusement.* In the tenth century, there lived in the country two persons who were most remarkable for their piety, (a piety in accordance with the spirit of the middle ages,) and who evinced much benevolence to the sick, and particularly to those who suffered from a disease known by the name of *mal des ardents.* Several miracles were attributed to those persons named *Theobald and Israël.* They were canonized. Every seventh year, their bones are presented to the veneration of the faithful. When the priests draw these bones out of their caves, the people flock to the Dorat, from all the neighboring villages, armed and prepared to make military evolutions, for which they are trained by the vicar. Every Sunday, therefore, we hear the beating of the drums, and the whistling of the fife, and we see the vicar armed with a staff, leading his men to the drill, under the banner of the sub-prefecture of Bellac. It is worth while to see the villagers in their military array, to hear the noise of their wooden shoes, and the report of their guns, when repairing to Limoges, (the chief town of the department,) on the solemn day when the bones of Theobald and Israël are publicly exhibited. The vicar of Thiat thought that such a solemnity might be somewhat alluring to the Protestants of that village. But he was mistaken. Though he promised them grades in the militia, and though he presented that solemnity as a patriotic festival, they turned from him with disgust, and looked upon that festival as a tom-foolery which could not but be laughed at.'

"The following lines from a letter of M. Barnaud, schoolmaster at Thiat, show that the legal prosecution, which resulted in imposing slight fines on ten of our brethren, has produced a good effect in that and the neighboring villages: 'I believe that the legal prosecution which has been carried on against us has done much good not only at Thiat, but in the whole neighborhood. The Mayor of Darnac, who is far from being friendly to our cause said to me the other day: "That prosecution has done you immense good; it is very awkward tactics to annoy you in that manner." Our friends at Thiat are more steady than ever. On the day after the tribunal's decision we held three meetings at three different places, and they were well attended, although we could not give sufficient notice to our friends. After divine worship the higher authorities (the Cabinet ministers) make, you know, fine declarations, and give the kindest assurances in behalf of religious

freedom: you have seen these declarations, and we need not repeat them. Until we have undeniable proofs to the contrary, we must believe these declarations to be sincere. And that they are, in some measure, sincere—that the higher authorities are not decidedly averse to evangelical doctrines and to religious freedom, may be gathered from certain facts. Thus, they grant full liberty to the dissemination of the Holy Scriptures by the instrumentality of colporteurs: the Scriptures, in every version, Catholic or Protestant, figure in the official catalogue of such books as are sanctioned for general circulation. An equal measure of liberty is allowed to the work of tract distribution; all the publications of the Religious Tract Society (save one) have been *stamped* for general circulation. Yet the authorities know very well that these publications contain nothing but pure evangelical doctrine. They might very easily prevent the distribution of them by refusing to stamp them. But they do not try to prevent it. Nay, more; they seem, on some occasions, to promote their free circulation; thus the *Almanach des Bons Conseils*, published by the Paris Tract Society, seems to be a favorite with the authorities. From these facts and some others, it may be gathered that the higher authorities are not decidedly averse to the spread of pure evangelical doctrines, and to religious freedom.

"Now, if such are the dispositions of the rulers of the land, how are we to account for the impediments thrown in the way of gospel preaching, and for the legal prosecutions to which some pastors and evangelists have been subjected? As we have already said, the cause may be found in the ill-will of some provincial authorities, and in their desire to humor the Romish clergy. The prefects, in the departments, are generally desirous to live on good terms with the bishops and with the local aristocracy composed of nobles, great landed gentlemen, and official men. That class is averse to the spread of evangelical doctrine; they are thorough-paced partisans of the ———, and the prefects do many things to gratify them. Besides, they entertain the mistaken notion that the government could not do without the support of the Romish priesthood, and they try all means of conciliating them. The prefects have a great deal of power in their departments, and the metropolitan authorities are not willing to counteract them. These considerations seem to us to explain, in a certain degree, why, while the rulers of the land have not decidedly set their faces against religious liberty, and profess to be friendly to it, still religious liberty is sadly counteracted, and trampled upon in some of our departments.

"But our committee will not be remiss in their exertions in the cause of religious liberty. They will make fresh applications to the higher authorities, and to the Emperor himself. One of the delegates of the Independent Churches has already written to the Minister of Public Instruction and Worship to inform him of the decision of the tribunal of Bellac, and to urge the fulfillment of the promises in favor of religious freedom. We will take care to acquaint you with the result of our exertions."

HAÏTI.

The zealous Baptist brother who labors for us on this "tropic isle," writes to us, that he had in the morning, at *one* o'clock, baptized *six* rejoicing converts, and succeeded in assembling the church and administering the communion, notwithstanding the sleepy vigilance of the police. Among the baptized was an officer of considerable rank in the army, with his whole family, consisting of his wife and two daughters. The husband of the eldest daughter was baptized not long before. The other daughter is a very ardent convert, having apparently no stinted measure of the spirit of God. This family, one of the most respectable in that part of the country, were once determined Romanists. One of the other two baptized at that time said, a short time before, that "when he heard the word of God read, it entered into his heart, and soul, and head; and staid there as if one should put water into a bottle, and cork it tight;" and as he said this, striking his breast and head by way of emphasis. This reminds of the Psalmist's speech: "Thy word I have hid in my heart." This man walked six miles in the night, to be baptized. Another young man would have received the ordinance; but his mother not only watches him all day, but makes him sleep at night between herself and the back-wall of her sleeping-room, on her own bed, to prevent him from getting off to the missionary. She once attacked her son with a large knife, and was with difficulty prevented from killing him. She treats her daughter nearly in the same way on the same account. Since our missionary was stopped by the civil authority from his public preaching, the church has doubled its numbers. Half of its members have been admitted at the dead of night. Our missionary thinks that "the principles of the Baptists are good against Popery, *when they are wisely handled.*"

IRELAND.

It will be seen by the Report of Rev. Dr. Baird, made to the Board of Directors of the American and Foreign Christian Union, and published in this number of the Magazine, that a *suspension* of our direct missionary operations in Ireland is contemplated. The reasons for this may be described as external and internal. Among the former is the fact, that the work of instructing and converting the Romanists in Ireland is going on with great power and success by the divine blessing upon the energetic and extensive efforts to

which the Protestant Christians of Great Britain and Ireland have been aroused. They are doing the work so well, and on so large a scale of operations, that the comparatively slender efforts we are able at present to put forth in that direction seem to be hardly called for. This work is less proper for us, than for our British brethren, as being a part of their own home-work; and our appearance among them as fellow-laborers there, especially as they are doing their duty so nobly, is almost as much out of place, as if they were to be sending missionaries to Bishop Hughes' people, in his "Ecclesiastical Province of New-York." Their so doing would be apt to be construed by us as a hint that we were neglectful of our religious responsibilities to those directly around us.

This leads us to the chief *internal* reason for suspending our present labors in Ireland itself; and that is, the consideration that no small part of Ireland has come over to us bodily. Irish Romanists and their descendants among us are numbered by millions. Has not God given us a vast work to do for them? Has he not almost forced it upon our hands? Shall we wait for more moral compulsion before we humbly, piously, and earnestly attempt it with the full force of the proverbial American energy and enterprise? Can we without guilt neglect "the heathen at our doors"? Ought we then to continue our comparatively feeble and ineffective efforts at a distance, when the same amount of means can be applied with far greater efficiency to the spiritual good of the self-same class of persons within our immediate reach, and in multitudes far exceeding our resources for reaching them with the gospel of Christ? It is our desire and purpose, if the Lord will, to attempt far more than we have done for the salvation of Irish Romanists in America, and we implore the fervent prayers and the liberal aid of God's praying and working servants in behalf of these proposed endeavors.

FRANCE.

The Evangelical Society of Geneva is an admirably conducted institution, under whose supervision a part of our operations in France have been carried on. The Committee of this Society for Evangelization propose, on certain conditions, which will undoubtedly be assented to, to place to our account certain missionary stations, to be regarded as ours, and sustained by remittances from our treasury. From these we are to receive regular reports, which, we hope, will add much to the interest of these pages.

A similar arrangement is nearly completed with the Evangelical Society at Paris.

HOME FIELD.

SYNOD OF NEW-YORK AND NEW-JERSEY.

This is a Presbyterian body. It consists of ten presbyteries, which comprise about one hundred and fifty churches, and more than two hundred ministers. Its annual meeting was held in the city of Newark, New-Jersey, about the middle of October last. Most of the ministerial members, and a large number of elders, the representatives of the churches, were present. A great deal of important business was transacted, and the sessions were characterized by harmony and the spirit of devotion. Besides the business, which was denominational, and appertained more immediately to the churches of its own order, various things of general interest—temperance, the Sabbath, etc.—received the attention of the Synod, and the expression of its marked approbation.

Among the objects of general interest which engaged the attention of the Synod, was the American and Foreign Christian Union, of whose usefulness and importance to the cause of evangelical religion, and worthiness of support, the members recorded their sentiments in the unanimous adoption of the following

RESOLUTIONS.

1. *Resolved*, That the extensive and gross defection from a pure Christianity which now obtains in Christendom—about sixty millions of its population being embraced in the so-called Greek and Oriental churches, and two hundred millions in the Romish Corporation, under the dominion of "the Man of Sin"—should awaken the sympathies and deep concern of the evangelical branches of the one true Church of Christ, as it earnestly calls for the adoption of wise and vigorous measures for its reformation.

2. *Resolved*, That in the American and Foreign Christian Union, which, by its constitutional provisions, provides for the harmonious combination of all Protestants, in carrying forward the work of Reformation, as once so gloriously begun by Martin Luther and his coädjutors—without interfering with their respective denominational interests or affairs—this Synod recog-

nizes an agency, called for by the cause of Evangelical religion, and peculiarly fitted to the accomplishment of a great service in this highly-important enterprise.

3. *Resolved*, That the success which has attended the labors of the American and Foreign Christian Union in various Papal countries of Europe, and of South-America, and amongst the Romish population of our own land—and also the new and inviting fields that are now open to its culture, are encouraging signs of the times—and with a view to sustain the missionaries already employed, and to encourage the Board of Directors to augment the number of laborers, and to enlarge their operations, as the leadings of Providence may indicate, this Synod commends the Society to the sympathies, and prayers, and patronage of the churches under their care, and of the Christian community.

In this day of intense denominational zeal, it is highly gratifying to see so intelligent and influential a body of Christian ministers and laymen, throw the weight of their influence on the side of a liberal coöperative policy in carrying forward the general interests of Christ's kingdom. And we feel assured that those who do it, in the long run will lose nothing, but on the contrary will gain much.

We do not wish to see any denominational interest sacrificed or suffered to languish, and we are persuaded that in this day of marked prosperity none need be, on account of patronage extended to our Society; but convinced as we are that Christendom can never be redeemed from the apostasy into which large portions of it have fallen by *individual* efforts, *and that its reformation is indispensable to the conversion of the world to Christ*, we are anxious to see all evangelical branches of the Church unite in a service so important and so full of promise, and we are happy that so many of them are now with us.

THE missionaries continue to labor as usual, in the home field, and from their reports we obtain increasing evidence of the importance to the community of the work in which the Society is engaged, but want of room compels us to give brief extracts only from a few of them:

At Louisville, Kentucky, Mr. John McBride is doing a good work among the Papists. He labors principally among the Irish, but occasionally among others. The sewing-school for the little girls, and the Sabbath-school for both sexes are highly useful, and though sustained at much expense of toil and care and self-sacrifice on the part of the missionary and those associated with him, are at-

tended with encouraging results. In one of his communications he says:

"Besides my labors among the Irish, I do what I can among the French and German Romanists also. The priests have earnestly endeavored to keep the Irish children from the schools, and for a time they succeeded in inducing many of them to leave, but I am glad to report that they are returning again. My Sabbath-schools meet in the morning and afternoon. The morning school numbers from 20 to 25 pupils, and the afternoon school from 60 to 65 pupils. Had it not been for the terrible riots of which you have probably had some account, it would doubtless have been by this time, much larger.

"The sewing-school meets Friday afternoons, and numbers from 55 to 65 scholars. It begins at half-past three o'clock, but the children assemble about two o'clock. I employ the time until the opening of the school in conversing with them and hearing them sing."

Besides attending to these schools the missionary devotes himself to ordinary missionary labors with great diligence, and with manifest benefit to those to whom he ministers. The work in that city is in a prosperous condition.

REPORT OF REV. F. ZASTERA FOR SEPTEMBER LAST PAST.

During this time, I have labored as a missionary among the German Catholics in the following streets: Fourth, Sixth, Seventh, Eighth, Ninth, and also Thompson street. In the three streets first named, I came upon five families, who were induced to attend my missionary discourses in the German Evangelical Mission Church, in Houston street. Numbers of these families even offered to introduce me to other houses, in which were persons who had been impressed by the above-mentioned discourses, and who desired a closer acquaintance with me. I can also afford the gratifying intelligence, that God has richly blessed my zealous endeavors in behalf of truth and righteousness, and that not a few precious souls have been won. I have, furthermore, been invited by Rev. Mr. Neander, to repeat my discourses on Popery, in October, at the new church which his congregation has just completed at Williamsburgh, of which due notice will be given in the public prints.

In the course of my missionary visits, I entered a house where

several segar-makers sat together, engaged in their business. I was satisfied that they were all Romish Catholics. But one of them gave himself, on my entrance, the airs of an incarnate Catholic and Romish Solomon. As soon as I came in, his mouth overflowed from the abundance of his heart.

"Are you a Protestant?" he asked.

"Yes," was my answer.

"And I am a Catholic," rejoined he, with a look and tone of contempt; and measured me with his eyes, as if he expected that, upon his saying, "I am a Catholic," I should have fallen to the ground, like the Posse at Gethsemane, when Christ uttered the words, "I am he!"

"I am pleased," said I, breaking the silence, "that you know yourself to be a Catholic; for there be many Catholics who are not quite sure whether they are Catholics in the true sense of the word." I expected that, upon this, he would have entered into discussion upon that point. But he shrank from ground where he would, perhaps, have been easily beaten.

"If you are a Protestant," he said, "you must have read the Bible; and of course you worship the relics of the saints, since relic-worship is grounded on the Holy Scriptures."

"Sir," I answered, "I must honestly maintain that I am not aware of any ground in all the Holy Scriptures for the worship of relics."

"If you, as a Protestant and a reader of the Bible," were his words, "know of no such passage, I, as a Catholic segar-maker, know of one. Have you not read about Samson and the jaw-bone of the ass? If Samson could make a spring of water to flow from a tooth in the ass's jaw-bone with which he smote the Philistines, then must the relics or bones of the saints have a still greater miraculous power. Therefore the Roman Catholic Church rightly believes in their miraculous power, and prescribes the worship of the same. What say you to that?"

"I could say something," was my response, "if you will give me your hand that you will not take offense."

"Speak freely!" said he, and reached me his hand.

"Show me, then," I began, "how the Romish Church can make out from the history of Samson and the ass's jaw-bone any support for its doctrine as to the miracle-working power of the saints' bones. When he had smitten the Philistines with it, did he not throw the jaw-bone out of his hand? When he afterwards greatly thirsted, he did not, in Romish Catholic style, pray to the jaw-bone of the ass,

but he prayed to the Lord. Did he not pursue the Philistines for this very reason, that those uncircumcised did not worship the only true God, as Israel did; but something else than the true God, as you Romanists do? Are you not, therefore, impious idolaters? And then do you not yourself read, that Samson, in his thirst, thought not of that jaw-bone, but of God alone? It was not Samson, but God only, who cleft a tooth in the jaw-bone, and caused the water to flow forth. Had he, in the Romish sense, prayed to the jaw-bone, or worshipped it, it is certain that no water would have issued therefrom. How, then, can the Romish Church derive the opinion you speak of from this part of biblical history? Her course in this respect is illustrated by an anecdote which occurs to me. A man read in the Epistle to the Romans, 'He that is weak eateth herbs.' This man would fain pass for a good physician; and he interpreted this passage according to his own wishes and interests. Though Paul, in this text, speaks only of such as were weak in faith, this man understood him to speak of the remedial power of cabbage,* as a medicine for such as were weak in body through sickness. Upon this, the doctor resolved thenceforth to make use of cabbage as a panacea for all diseases, and expected to produce miraculous cures thereby. His first patient was a blacksmith, to whom he prescribed a cabbage diet. And what happened? The smith survived it. Just then a tailor fell sick, and for him too was cabbage, (not such as his own shop furnished!) gravely prescribed. How fared it with the poor tailor? His delicate stomach could not bear the vegetable, and so he died. Whereupon the foolish quack made this entry in his memorandum-book: 'For a blacksmith cabbage is very healing, but not for a tailor.' Just such a piece of buffoonery is the teaching of the Romish Church, in deducing the doctrine of the miraculous powers of the saints' bones from the story of the ass's jaw-bone which Samson used. Such a doctrine can only be swallowed by the coarse stomach of a mind which neither reads nor understands the Scriptures—the coarse stomach of the Middle Ages. Besides, my dear sir, I am sure, that if Samson had seen his own countrymen venerating that ass's jaw-bone as any thing higher than what it was, and worshipping it, he would have smote them with it, just as he did the uncircumcised Philistines. And if he were now alive, he would serve the Romanists in the same style; because, instead of drinking from the overflowing fountain of living water—Jesus Christ—they prefer, even in the nineteenth century, to drink from the jaw-bone of an ass!"

* In German, the same word means *herb* and *cabbage*.

Upon this, the segar-maker rolled up his Roman Catholic wisdom like a segar, with a twist at the end, and laughed aloud, while his fellow-workmen laughed with him. This conversation closed to the advantage of Protestant truth.

In his report for October, Mr. Zastera, says: "Those five Catholic families of whom I spake last month, as having been favorably inclined to Protestantism by hearing my missionary-sermons, continue in the same disposition, especially the *men*. In the women there remains a lingering attachment to Mary-worship. It seems to be hard for them to give up a divinity of their own sex. And this has reminded me of the sayings of my old Professors of the Catholic theology. They would often say to their pupils: 'Gentlemen, do you as priests try to advance the veneration of Mary to the utmost of your power; for it is mostly by this, that the female sex is attracted and held fast to the Romish Church. And so long as they, whether virgin or espoused, cleave to our Church, so long are we sure of their sweet-hearts and husbands, who are, for the most part, under their pantofle.' And I have actually witnessed in those five families, the formidable power exerted by the cunningly-devised Mary-worship, over the women directly, and indirectly over their husbands. The policy of the Romish hierarchy has degraded Mary, 'the Star of the Sea,' into a 'blind man's dog' for the hood-winked women, and into a weaver of snares for the liberty of the men who may be awakened by the light of the Gospel. By exposing this Romish policy, or the special aim of Mariolatry, and by reciting the above-quoted words of the Catholic professors, these five families have been more decidedly gained to the Protestant Church.

"In one family I found Catholic parents, with three children. Some months ago the mother was taken sick, and had a priest called in to hear her confession. The priest did not come till the third day after; and then refused to hear the confession of the poor sick mother, anxious to be prepared for eternity, until she would pay him his fee in advance! Soon after this I began to deliver my missionary-sermons. The husband, seeing the notices in the public prints, came out of curiosity to hear. Since that time, this couple have sent their children to the Protestant school; and the parents, who are diligently reading Protestant books, are expecting to come to the Lord's table at the earliest opportunity in the Protestant Church.

"A deep impression has been made upon me by the following case of conversion. While pursuing my missionary duties in Seventh street, I went into the house of a Mr. K., a Protestant. As soon as

I entered, he exclaimed: 'You have come in good time. Yesterday my brother-in-law was here to see me, and he wept like a child. He is a Romanist; but since he has been to hear your sermons, he is like a deer whom the archers have hit. He said to me with tears, "I know not what will become of me. My friends and associates laugh at me, and persecute me, and call me a turn-coat. I would fain remain a Catholic, but can not. I can no longer resist my inward convictions. I have nothing to stand upon. I have no rest. I long to see Mr. Zastera; but timidity restrains me." I answered at once, "I will go after this stricken deer. Where does your brother-in-law reside? Give me his address, and let him know of my coming."

"I went to see this man, F. E., at his abode. He had been ten months married, and was twenty-two years old, and an educated man. My second father, the Rev. Mr. Guldin, went with me, to show me the house. They were expecting my visit. I would have introduced the conversation with some general topic; but Mr. E. at once began to speak of the state of his soul, finding, to use his own expression, great relief to his mind by my visit. The flood of his emotion can not be described. His tears, as he discoursed of the state of his heart told more than his tongue could utter. This true convert, with his wife, and myself, wept together for joy. Such tears are more precious and noble than the most precious and orient pearls of this perishable world. It was the fruit of the Holy Ghost. It was the fruit of the blessing of God. In the morning I had scattered the word of God, and in the evening I had my first harvest-feast in this land of the setting sun. I will not describe our conversation; but it was a holy supper for us, since it was Christ's very self that we enjoyed. I can say with a good conscience, and to the glory of God, F. E. has become a sound evangelical Christian, and rejoices in the new birth."

There are other families of whom Mr. Zastera will probably have something to say in future reports.

ROMANISM HEARTLESS AND CRUEL.

THE following is from one of our misionaries in a Western city. He says:

"There is a class of Irish here, too poor to go to "confession," or

to send their children to the Romish schools, among whom I hope to do some good. The priests denounce our schools to them, and yet fail to furnish the children with clothing and things necessary to enable them to attend their own schools. They seem to prefer to have the children ramble through the streets on the Sabbath, and remain untaught and ignorant, than to have them attend our schools."

"They sometimes refuse to relieve the wants of the sufferers because their names are not found recently written in the Registry of the Confessional."

"The other day I met with a poor sickly woman who has two children—one a babe—and both sickly. The husband is a Papist, and he has been led to abandon her, because, as he said, 'They were married not by a priest but by an esquire,' (a magistrate,) 'and therefore not married at all.' The woman applied for relief, or aid in her wretched condition, but her application for assistance was refused by the priest because he did not find her name on the Registry of the Confessional."

"The poor among the Romanists are always overlooked by the priests here; till it is ascertained by them that these sufferers have already come, or are likely to come under Protestant influences—that they have received Protestant alms or are sending their children to Protestant schools. Then, in some cases, the priests assist them, but they frequently go no further than to prohibit them from sending their children to our schools."

PRAYERS DETERMINED BY LOTTERY.

Our missionary, the Rev. Mr. Calder, who labors among the Irish Papists in the city of Albany, New-York, writes:

"The Romish priests here not only do all they can to keep their people from receiving the knowledge of the truth, but they are plunging them deeper every day into the sin of idolatry. They encourage the people to pray to the saints: and to enable each member of the flock to determine which saint he or she must pray to, or worship, for a month, they write the names of a certain number of saints on tickets, or small pieces of paper, and put them in a box. Each member then draws one ticket from this box, and the name of the saint found on that ticket settles the matter, and deter-

mines the object of that member's worship, for a month, so far as the saints are concerned. At the end of the month, they draw again, and so on. For this privilege they pay the priest an extra sum of money, and in return they are told by them that whatever they ask in prayer, even evil upon their enemies, will be granted."

Mr. Calder adds:

"During the last month, I made 324 domiciliary visits, distributed 409 tracts, attended one funeral, preached eleven times, gave away five Bibles and five Testaments, visited Sabbath-schools three times, held twenty-one devotional services in families, reading the Scriptures and praying with them, and induced seven persons to attend public worship, and eight children to attend Sabbath-schools."

CLOSE OF THE VOLUME.

The present number closes the Sixth Volume of this Magazine. We have endeavored to fulfill the pledges given at its commencement, and trust that we have made it a welcome and useful visitor to all the families to which it has been sent. To those who have made payment, and thus encouraged us in our labors, we tender our thanks and solicit the continuance of their patronage. There are some, however, who have allowed their bills to remain unpaid. To such, a statement of their indebtedness to the office is sent in this number, and we respectfully request them to remit the amount due, by mail, *before* the commencement of the next volume, that they also with others may be helpers in the great work, in which the Society is engaged.

The cause in which we labor is of vital importance to the interests of evangelical religion, and the welfare of our country. And although the Magazine has now quite an encouraging subscription-list, still it ought to be greatly extended. And if pastors and other church officers and private individuals, would take some pains to speak to their friends about it, it could readily be enlarged, and the sphere of the Society's usefulness increased. We earnestly request them to do so, and will hope to begin the next volume with a larger number of subscribers than ever before.

NOTICES OF BOOKS.

EVENINGS WITH THE ROMANISTS: with an Introductory Chapter on the Moral Results of the Romish System. By the Rev. M. Hobart Seymour, M.A. This edition, prefaced by the Rev. S. H. Tyng, D.D., is the only *complete* American edition. It is a wonderfully interesting volume; giving the results of a careful *study* of the whole subject of theoretical and practical Popery. Every man who has a hundred books ought to have this volume among them. Few out of the hundred will be oftener taken down, or read with greater pleasure and profit. It is published by Robert Carter & Brothers.

THE MYSTERY SOLVED: or, Ireland's Miseries; the Grand Cause, and Cure. By the Rev. Edward Marcus Dill, A.M., M.D. This is also published in this country by Carter & Brothers. A full-length picture, taken from the life, by a skilled limner. It portrays in vivid strokes and colors the woes of Ireland, and traces them to their true cause, the mental and moral oppression and depression caused by the Roman superstition. It prescribes the only effectual cure for Ireland's woes in the divine remedy prescribed by the Great Physician of souls, and points out the proper methods of its application.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER, TO THE 1st OF NOVEMBER, 1855.

MAINE.

——. Erro Maninsis. $10 00
Freeport. 1st Cong. Ch., in part to make Rev. Luther Conklin L. M., ... 25 00

NEW-HAMPSHIRE.

Plymouth. Cong. Ch., James McQuesten, 2d installment for L. M., $10; others, $36, to make Mrs. Hannah C. L. Jewett L. M., ... 46 00
Winchester. Cong. Ch., to make Dea. Mowry Sabin L. M., ... 30 72

VERMONT.

Rutland. Cong. Ch., bal., ... 1 00

MASSACHUSETTS.

Hadley. Gen'l Benevolent Soc'y of the 3d Ch., ... 21 00
Lowell. Mrs. D. G. Burnap, to make her son a L. M. in part, ... 10 00
Sandwich. Cal. Cong. Ch., $10, in part to make Rev. P. C. Headley L. M.; Puritan Cong. Ch., $8 in full, to make Dea. Silas Fish L. M., and $9, in part to make David Hamblin L. M., ... 27 00
Middleborough. Central Cong. Ch., in full, to make Rev. W. C. Dickinson L. M., ... 10 50
Worcester. Union Ch., P. L. Moen, $50; Inhabit. Washburn, $100, ... 150 00
Cambridge. Shepard Ch., a bal., ... 1 00
Braintree. 1st Cong. Ch., ... 42 00
Weymouth. Union Ch., ... 15 24
Fall River. 1st Cong. Ch., $30.18, to make Rev. Benj. J. Relyea L. M.; Central Cong. Ch., $121; St. Paul's M. E. Ch., $15.41, ... 166 59
Barre. Evan. Cong. Ch., to make Rev. Christopher M. Nichels L. M., ... 30 06
Boston. Mt. Vernon Ch., Miss Hannah Woods, ... 5 00
North-Middleborough. Cong. Ch., in part to make Rev. Charles Packard L. M., ... 9 27
Bedford. Trin. Cong. Ch., in part to make Rev. Henry J. Patrick L. M., ... 10 00
North-Amherst. Cong. Ch., ... 37 00
Dedham. 1st Cong. Ch., to make Calvin Guild, Jr., L. M., and Leonard Alden L. M., 60 00
Northampton. 1st Cong. Ch., $20; Mrs. C. L. Williston, in full, L. M.; others, $42.51,. 62 51
Williamsburgh. 1st Cong. Ch., ... 20 73
Worcester. David Whitcomb, to make his daughter, Ellen M. Whitcomb, L. M., ... 30 00
Ashland. Box of clothing from Ladies' Sewing Society, valued at 35 00

CONNECTICUT.

Enfield. Mrs. Dr. Hamilton, add for L. M., 5 00
Mrs. Dr. Hamilton, which completes the L. M. of Samuel Watson, of Warehouse-point, ... 4 00
Colebrook. Osborn Stillman, annuity, ... 3 00
Rockville. A friend, ... 10 00
Franklin. Rev. Eli Hyde, ... 1 00
New-London. A friend in the 1st Cong. Soc'y, ... 10 00

Colchester. Cong. Ch., ... 27 27
Ellington. " " 21 87
West-Haven. " " 32 50
Fair Haven. 34 00
Hartford. Centre Cong. Ch., in part, Hon. T. S. Williams, $200; Calvin Day, $20; H. L. Porter, $20; H. H. Perkins, $10; H. Fitch, $10; Jos. Trumbull, $30; David Watkinson, $10. ..... 300 00
New-Haven. Centre Ch., add. Mrs. Abby Salisbury, $100; Misses Starr, $13; Dr. Sam'l Noyes, $10; Jas. Winship, Esq., $5; Prof. Edward Elbridge Salisbury, $25; Mrs. D. W. Lathrop, $30; to make Miss Eliza Paine L. M.; Dr. B., $1; Miss Mary E. Williams, $3 in all $187. .....
College St. Ch. E. Benjamin, $5; Dea. H. Townsend, Jr., $5; a member, $10; Elias Hotchkiss, $5; others, $29.25—in all $54.25, ... 241 25

NEW-YORK.

Newburgh. M. E. Ch., to make Rev. John A. Sillick a L. M., and Reuben H. Bloomer part L. M., ... 46 46
Montgomery. Ref. Dutch Ch., per Robt. P. Lee, ... 31 54
Rhinebeck. Ref. Dutch Ch., to make Wm. Kelly, Esq., L. M., ... 30 00
Sag Harbor. Presb. Ch., ... 26 76
N. Y. City. Mrs. Jacob Aimes, ... 1 00
Schenectady. A. A. Wemple, $1; S. H. Johnson, $1; Geo. A. Putnam, $1, ... 3 00
Cazenovia. 1st Presb. Ch. and Soc'y., per John Hobbie, ... 40 00
Saugerties. Ref. Dutch Ch. of Caatsbon, ... 10 00
Fort Miller. Rev. A. G. Cochran's congregation, ... 5 00
Enfield. R. Talmadge, ... 5 00
Prattsburgh. Individuals, to make, in part, Rev. B. C. Smith a L. D., ... 35 30
Rochester. Miss Mary B. Allen, add for L. M., ... 5 00
Lodi. Ref. Dutch Ch., in part to make Rev. G. J. Van Nest L. M., ... 7 42
N. Y. City. Jos. McKee, for the Waldenses, . 5 00
Montgomery. 1st Presb. Ch., ... 34 68
Durham. Presb. Ch., in part, ... 20 00
Bedford. " " " 23 50
South-Trenton, ... 5 50
New-York Mills. To make Rev. R. R. Kirk a L. M., ... 31 17
Utica. Col. at public meeting, ... 18 58
Fort Covington. In part to make Sabbath-school L. M., ... 11 01
Nineveh, ... 5 00

NEW-JERSEY.

Montague. Miss Mary H. Jones, ... 2 00
Hackensack. Ref. Dutch Ch., to make Rev. Alex. H. Warner L. M., ... 31 75
Bedminster. Ref. Dutch Ch., in full, to make Alex. Dumun L. M., ... 12 00
Morristown. Bapt. Ch., $7; two friends, $2, . 9 00
Whippeny. A few friends, ... 2 70
Pluckemin. Presb. Ch., in full, to make Rev. Jos. Petrie L. M., ... 17 74
Chester. Presb. Ch., in part, ... 11 00
Allentown. Presb. Ch., $30; M. E. Ch., $5, . 35 50
North and South-Hampton. Ref. Dutch Ch., 30 00
Ewing. Presb. Ch., in part, ... 20 75
Cold Spring. Presb. Ch., in part, ... 30 00

PENNSYLVANIA.

Philadelphia. 1st Ref. Dutch Ch., in part, ... 56 00
Pittsburgh. 3d Presb. Ch., add, ... 12 00
Wilkesbarre. V. L. Maxwell, ... 5 00

MARYLAND.

Baltimore. Charles st. M. E. Ch., in part, ... 45 50

ILLINOIS.

Springfield. Jos. Thayer, add for L. M., ... 10 00
Moline. Cong. Ch., ... 2 86
Geneseo. M. H. Merriman, ... 2 00
Aurora. Cong. Ch., $8; M. E. Ch., $6 33, ... 14 33
Freeport. 1st Bapt. Ch., in part for L. M., $10.09; 2d Presb. Ch., $4.80; M. E. Ch., $2 80, ... 17 69
Belvidere. Presb. Ch., $22.35; Bapt. Ch., $11.13; M. E. Ch., $4, ... 37 48

INDIANA.

Indianapolis. 4th Presb. Ch., in part, ... 8 46
Decatur. Lutheran Ch., in part, ... 8 25
Terre Haute. 1st Presb. Ch., ... 11 50
Salem. N. S. Presb Ch., $13.81; M. E. Ch., $1.25; individuals $1.75, ... 16 81
Bloomington. N. S. Presb. Ch., $3.80; M. E. Ch., $3.20; Ass. Ref. Ch., which makes Rev. Mr. Turner L. M., $32 75, ... 39 75
Terre Haute. Bapt. Ch., ... 11 00
Zoar. N. S Presb. Ch., $9.50; M. E Ch., $12; individuals, $5.50, ... 27 00

OHIO.

Cincinnati. Vine st Cong. Ch., T. B. Mason, $5; Mr. Scott, $1; 1st Ref. Presb. Ch., add $1.35, ... 7 35
Mt. Pleasant. Rev. E. Scofield, ... 1 00
Portsmouth. 1st Presb. Ch, in part, $54.56; All Saints', P. E. Ch., in part, $26.65, ... 81 21
Constitution. Hon. Wm. P. Cutler, to make himself a L. M., ... 30 00
Walnut Hills. Lane Seminary Presb. Ch., in part, $44.65; M. E. Ch., in part, $5.54, ... 50 19
Ironton. 1st Presb. Ch. for L. M., $31.39; Bapt. Ch., $12 90; Mr. Leet, $5; Jas. M. Amlin, in full, of his L. M., $5, ... 54 29
Hanging Rock. Presb. Ch., to make Mrs. M. A. Bardwell L. M., ... 33 00
Mount Vernon. I. H. Peacock's congregation, 10 06

MICHIGAN.

Lansing. Theo. Hunter, ... 1 00

ANSON G. PHELPS, *Treasurer.*

Nov. 1, 1855.

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